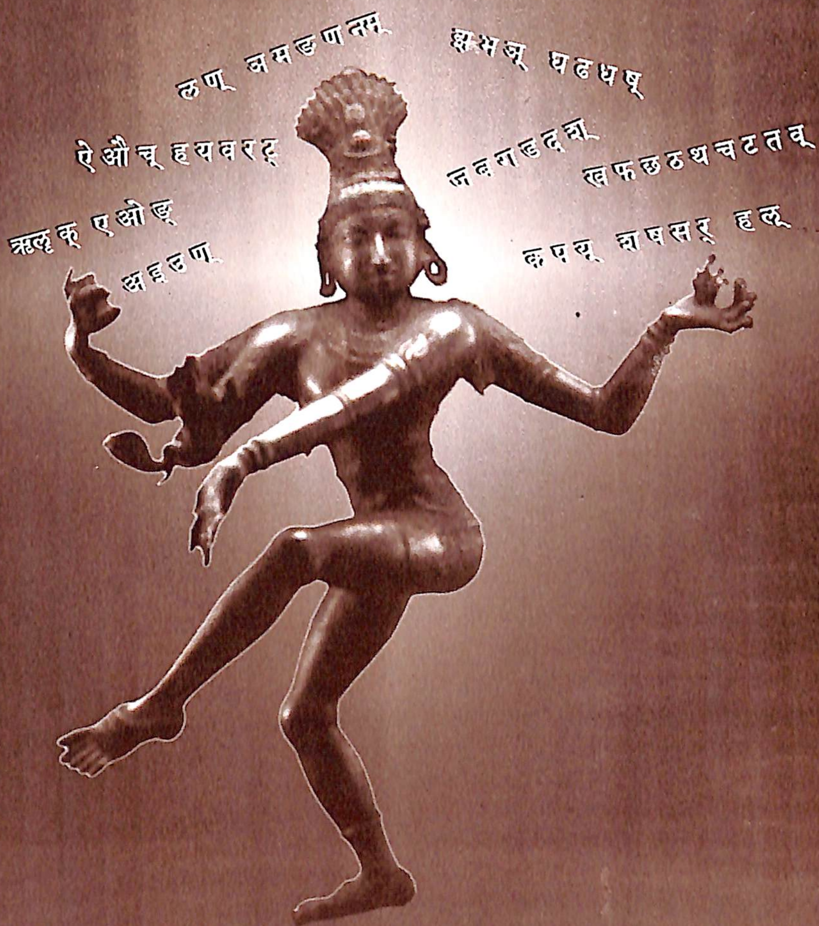
श्रीनन्दिकेशकाशिका

ŚRĪNANDIKEŚAKĀŚIKĀ



THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
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ŚRĪNANDIKEŚAKĀŚIKĀ

Upamanyukṛtatattvavimarśinīsahitā

with Roman transliteration
and English translation

By

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PREFACE

It is with great pleasure that the Institute is bringing out the present edition of the text, *Nandikeśakāśikā* ascribed to Nandi along with the commentary *Tattvaprakāśikā* of the legendary saint Upamanyu. The text provides mystical interpretation of the *Māheśvarasūtras* of Pāṇini's *Aṣṭādhyāyī*. While the text is quite brief and difficult to understand, the commentary is lucid and easy to comprehend.

The text and the commentary have been published long ago with Telugu and Tamil translations. These are not available now. Also they have been published by the Government Oriental Manuscript Library, Chennai (1950) and by the Vidya Vinodini press, Tanjore (1924).

The present edition by the Institute is mainly based on the GOML edition, in consultation with the Tanjore edition. This edition also carries both the Roman transliteration and English translation of the text and commentary, for the first time.

The publication is made possible by the munificent donation given by Mr.S.Hariharan, in memory of his wife Dr. S. Jayashree. We are deeply indebted to him for the same.

Dr. S. Jayashree, was a faculty member of our Institute, who was interested in different fields of Sanskrit Studies.

She was the first to deviate from the beaten path and to enter into the field of Scientific studies in Sanskrit, in the Institute. She wrote articles in the *Journal of Oriental Research*, Madras (published by the Institute), related to Earthquakes and Volcanoes and other natural phenomena.

She also carried out the project on *Eclipses in Hindu Life and Thought* at the Institute. It was later brought out as a book by the Institute. She was also engaged in the project on "Women in the Epics".

The Institute dedicates this publication to Dr. S. Jayashree, who was a personal friend of the staff of the Institute.

This book is the result of the joint efforts of my colleagues Dr. K. S. Balasubramanian and Dr.T.V. Vasudeva, both Deputy Directors of the Institute. They have been ably assisted by the academic staff of the Institute — Mrs. R. Subasri, Mr. V. Ramakrishnan and Mr. S. N. Krishna in proof reading the text.

Our thanks are due to Mrs. M. Srividya of the Institute for type-setting the text and to Mr.B. Ganapathy Subramanian of the Madras Sanskrit College for the lay-out and wrapper designing.

Sri Harish Printers are to be thanked for the neat printing and nice get-up.

01. 04. 09 V. KAMESWARI.

Chennai. Director.

INTRODUCTION

Nandī or Nandikeśvara is well known as the chief of the Śivagaṇas. There are many stories about him narrated in Purāṇas. Besides, there is also a Purāṇa in his name as *Nandi* or *Nandikeśvara purāṇa,* which according to R. C. Hazra belongs to 6-7 cent. A.D. and is lost now[1]. According to legends, he was well versed in music. Many texts on different branches of knowledge like Kāmaśāstra, Āyurveda, Yoga, Jyotiṣa and Vyākaraṇa are ascribed to him[2]. Of these, *Abhinayadarpaṇa,* a text on music and dance, *Netraprakāśikā* on Āyurveda and *Nandikeśakāśikā* on grammar have already been published.

The text, *Nandikeśakāśikā* (- *kārikā*) (*NK*) also known as *Nandikeśvarakāśikā* or *Kāśikāstava* or *Ādisūtrakāśikā* consists of twenty seven verses containing mystical intrepretation of the *Śivasūtras* or the *Pratyāhārasūtras* of Pāṇini's *Āṣṭādhyāyī.*

According to the legend, Lord Śiva, in his well-known aspect of Naṭarāja, produced from his hand-drum (*ḍhakkā*), the sound from which emanated the fourteen principal *sūtras* starting with अ इ उ ण् . This formed the basis of

1. R. C. Hazra, *Studies in the Upapurāṇas,* Vol. II., Sanskrit College Calcutta, 1958, p. 479.
2. For more details, see *NCC,* Vol. IX. pp. 331-32.

Pāṇini's *Āṣṭādhyāyī*. These *sūtras* comprise of the vowels and consonants of Sanskrit language. This is described in the first verse of *NK* thus:

नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्।
उद्धर्तुकामस्सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम्॥

The fact that, Nāgeśa Bhaṭṭa quotes this verse in his well known treatise *Laghuśabdenduśekhara*, brings to light the authenticity of the text.

Upamanyu, the legendary saint, has written the commentary *Tattvavimarśini* on *NK*, . He is said to be the disciple of Dhaumya. According to another version, he is the son of Vyāgrapāda[3]. The *NCC* (Vol. II. p. 368-69) lists some *stotras* authored by him. His *Śivabhaktivilāsa* [4], deals extensively on the lives of sixty three Tamil Śaiva saints (known as Nāyanmārs).

NK tries to highlight the salient features of Śaiva philosophy, through the interpretation of the fourteen *Māheśvara sūtras*. While the *ślokas* or the *kārikās* by Nandikeśvara are cryptic and difficult to understand, the commentary of Upamanyu is on the other hand lucid and

3. Vettam Mani., *Purāṇa Encyclopaedia*, Motilal Banarsidass, Delhi 2002. pp. 807-08.

4. Ed. by Karungulam Krishna Sastri, MLJ Press, Chennai, 1931.

explains the basic metaphysics of Śaiva philosophy. It specially deals with the nature of Lord Śiva, his supremacy as the creator, nature of *māyā,* the four aspects of speech *viz., parā, paśyantī, madhyamā* and *vaikharī.* This text also refers to the five *karmendriyas,* five *jñanendriyas,* five principal elements, (*pañcabhūtas*), five subtle elements (*tanmātras*), the characteristics of the non-dual self and so on.

NK has been printed with Upamanyu's commentary, *Tattvavimarśini* also called *Ṭikā* or *Vivaraṇa,* with Tamil and Telugu translations[5]. But these publications were brought out more than seven decades ago and are not available for scholars now.

The present edition follows mainly the text with commentary edited by T. Chandrasekharan and published by the Government Oriental Manuscript Library, Chennai (Vol. III, Bulletin of the GOML, Madras, 1950) which is based on two manuscripts, one in Grantha script and the other a paper transcript of the manuscript of TMSSML, Tanjore. Another printed text of *NK* with commentary, published by Vidya Vinodini press (Tanjore, 1924), has also been consulted.

5. For details see, *NCC.* IX. p. 332.

Some of the readings given in the footnotes of the GOML edition, are found better than the ones in the main text. After consulting the other edition, we have tried to produce a readable text in Devanāgarī and Roman scripts for the first time. Also the present edition carries an English translation of the *Kāśika* with the commentary, for the first time.

We are sure that scholars working in the field of Śaivism and Vyākaraṇa would welcome this publication.

K.S. Balasubramanian

T.V. Vasudeva

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उपमन्युकृततत्त्वविमर्शिनीसहिता

|| ŚRĪNANDIKEŚAKĀŚIKĀ ||

Upamanyukṛtatattvavimarśinīsahitā

(With the commentary *Tattvavimarśinī* of Upamanyu)

नमश्शिवाय देवाय सर्वज्ञाय परात्मने ।
यस्योन्मेषनिमेषाभ्यां व्यक्ताव्यक्तमिदं जगत् ॥

namaśśivāya devāya sarvajñāya parātmane |
yasyonmeṣanimeṣābhyām vyaktāvyaktamidam jagat ||

Salutations to the omniscient Supreme Being lord Śiva through whose opening and closing of the eyes, the manifestation and unmanifestation of the universe (take place).

श्रीशं [1] गुरुं कुमारं च शैवतत्त्वविशारदम् ।
प्रणम्य नन्दिकेशादीन् शिवभक्तान् मुहुर्मुहुः ॥

काशिकामादिसूत्राणां नन्दिकेशकृतां शुभाम् ।
लोकोपकारिणीं दिव्यां व्याकरोमि यथामति ॥

śrīśam gurum kumāram ca śaivatattvaviśāradam |
praṇamya nandikeśādīn śivabhaktān muhurmuhuḥ ||

kāśikāmādisūtrāṇām nandikeśakṛtām śubhām |
lokopakāriṇīm divyām vyākaromi yathāmati ||

---

1. गुरुकुमारं श्रीशंकरं

Having worshipped the Auspicious (lord Śiva), the preceptor and lord Kumāra (Subrahmaṇya) who is an exponent of principles of Śaiva philosophy, Nandikeśvara and other devotees of lord Śiva frequently, I comment upon with best of my knowledge, the benevolent work of Nandikeśa, the *Kāśikā* of the original divine aphorisms, for the benefit of people.

इह खलु सकललोकनायकः परमेश्वरः परमशिवः सनक-सनन्दन सनत्कुमारादीन् श्रोतॄन् नन्दिकेश्वर-पतञ्जलि-व्याघ्रपाद-वसिष्ठादींश्च उद्धर्तुकामो ढक्कानिनादव्याजेन चतुर्दश [2] सूत्रात्मकं तत्त्वमुपदिदेश ।

iha khalu sakalalokanāyakaḥ parameśvaraḥ paramaśivaḥ sanaka-sanandana-sanatkumārādīn śrotṝn nandikeśvara-patañjali-vyāghrapādavasiṣṭhādīṃśca uddhartukāmo ḍhakkāninādavyājena caturdaśa sūtrātmakam tattvamupadideśa ।

Hereupon Paramaśiva, the lord of the entire universe instructed, under the pretext of sounding the hand-drum, the doctrine of fourteen *sūtras*, to uplift the listeners *viz.*, Sanaka, Sanandana, Sanatkumāra and others like Nandikeśvara, Patañjali, Vyāghrapāda and Vasiṣṭha.

तदनु ते सर्वे मुनीन्द्रवर्याः चिरकालमाश्रितानामस्माकं चतुर्दशसूत्रात्मकं तत्त्वमुपदिदेशेति मत्वा अस्य सूत्रजालस्य तत्त्वार्थं

2. सूत्र्यात्मकं

नन्दिकेश्वरो जानातीति नन्दिकेश्वरं प्रणिपत्य पृष्टवन्तः। तेषु पृष्टवत्सु स षड्विंशतिकारिकारूपेण तत्त्वं सूत्राणामुपदेष्टुमिच्छन्निदमाचचक्षे - नृत्तेति।

tadanu te sarve munīndravaryāḥ cirakālanıāśritānāmasmākam caturdaśasūtrātmakam tattvamupadideśeti matvā asya sūtrajālasya tattvārtham nandikeśvaro jānātīti nandikeśvaram praṇipatya pṛṣṭavantaḥ। teṣu pṛṣṭavatsu sa ṣaḍvimśatikārikārūpeṇa tattvam sūtrāṇām upadeṣṭumicchannidam ācacakṣe - ***nṛtteti*** ।

Following this, those great saints thought thus: "the lord taught the doctrine of fourteen aphorisms to us who remained (with him) for a long period. Nandikeśvara knows the (true) import of the collection of these aphorisms". They inquired Nandikeśvara, after saluting him. On their inquiry, desirous of instructing the import of the aphorisms, he explained to them in twenty six verses (*Kārikās*) commencing thus:

नृत्तावसाने नटराजराजो
ननाद ढक्कां नवपञ्चवारम्।
उद्धर्तुकामस्सनकादिसिद्धा -
नेतद्विमर्शे शिवसूत्रजालम्॥ १॥

nṛttāvasāne naṭarājarājo
nanāda ḍhakkām navapañcavāram ।
uddhartukāmassanakādisiddhā -
netadvimarśe śivasūtrajālam ।। 1 ।।

At the close of his dance, Naṭarāja (Śiva), the lord of dance, in order to uplift Sanaka and other *siddhas* (mystics) sounded the hand-drum fourteen times. I comment upon, the collection of these aphorisms of Śiva. (1)

अहमिति शेषः। नटराजराज इत्यनेन [3]मङ्गलादीनि दर्शितानि। विश्वरूपविलासवैचित्र्यचमत्कारप्रवीणत्वात् नटराजराजः। ताण्डवाख्य-रासमात्रविलासवैचित्र्यचमत्कारप्रवीणत्वस्य अन्यत्र नटादावपि सत्वात्। स स्वात्मतत्त्वं वागाद्यगोचरं इति ज्ञापनाय ढक्कानिनादव्याजेन सनकादीन् उद्धर्तुकामोऽयं नवपञ्चवारं चतुर्दशवारं स्वान्तर्गतमात्मतत्त्वं प्रकटयितुं तदवसाने ढक्कां ननाद। अहं तदेतत् विततनिनादोद्भूतवर्णात्मकमाद्यमतिरहस्यं शिवसूत्रजालं शिवसम्बन्धिसूत्रसमूहं कल्याणरूपसूत्रसमूहं वा विमर्शे विचार्य स्फुटीकरोमीत्यर्थः। विमर्श इति छान्दसं बोध्यम्।

ahamiti śeṣaḥ | naṭarājarāja ityanena maṅgalādīni darśitāni| viśvarūpavilāsavaicitryacamatkārapravīṇatvāt naṭarājarājaḥ | tāṇḍavākhyarāsamātravilāsavaicitrya camatkārapravīṇatvasya anyatra naṭādāvapi satvāt | sa svātmatattvam vāgādyagocaram iti jñāpanāya ḍhakkāninādavyājena sanakādīn uddhartukāmo'yam navapañcavāram caturdaśavāram svāntargatam ātmatattvam prakaṭayitum tadavasāne ḍhakkāmnanāda| ahamtadetat vitataninādodbhūtavarṇātmakamādyamatirahasyam śivasūtrajālam· śivasambandhisūtrasamūham kalyāṇa-

3. मङ्गलानि

rūpasūtrasamūham vā vimarśe vicārya sphuṭīkaromītyarthaḥ I *vimarśa iti chāndasam bodhyam* I

The term 'I' is understood. By the term *Naṭarājarāja,* auspiciousness is indicated. On account of his expertise in manifesting the manifold nature of his Cosmic form, (He is) *Naṭarājarāja;* (He is) endowed with the dexterity in the dance - form called *Tāṇḍava* significant with the manifestation of vigour; the proficiency in other forms of dance is also present (in Him). In order to raise Sanaka and others by reminding them of the Supreme Nature of the Soul that is in Him, which is beyond the reach of senses like speech etc., under the pretext of sounding the hand-drum, he sounded it (the hand-drum) fourteen times at the close of the dance to manifest the Supreme consciousness that is inherent in Him. Pondering over, I shall clearly elaborate the auspicious, deep secret (mystical) first collection of lord Śiva's aphorisms, related to lord Śiva himself, which are the expansion in the form of letters of the sound that emanated (from the hand-drum). The word '*vimarśe*' (I shall explain) is to be understood to have been used for the sake of metrical requirements.

[[4]केषुचित्पुस्तकेषु 'षड्विंशति' इत्यस्य स्थाने चतुर्दशेत्यवतरग्रन्थे पाठः। अग्रे च नृत्तावसान इति प्रथमश्लोकं व्याख्याय एकैकसूत्रव्याख्यानरूपत्वेन चतुर्दशानामेव कारिकाणां प्राधान्येनोल्लेखः। "अत्र सर्वत्र सूत्रेषु" इत्यादीनामधिकानां श्लोकानां तु मीमांसयोरधिकरणेषु गुणसूत्राणामिवधारणं दृश्यते।तत्रापि "अत्र सर्वत्र" इत्यादिश्लोकघटितसमुदायस्य नन्दिकेश्वर-कृतकारिकारूपत्वे न विवादः। शब्देन्दुशेखरादितोऽपि "अत्र सर्वत्र" इत्यादिश्लोकस्य मूलान्तर्गतिरेव स्फुटं प्रतीयते। एतेन पञ्चदशभ्योऽन्ये श्लोकाः उपमन्युना कुतश्चित् प्रामाणिकग्रन्थादाकृष्य स्वयमेव वा निर्दिष्टा [5]इति देश्यं निरस्तम्।]

[keṣucitpustakeṣu 'ṣaḍviṃśati' ityasya sthāne caturdaśetyavataragranthe pāṭhaḥ । agre ca nṛttāvasāna iti prathamaślokam vyākhyāya ekaikasūtravyākhyānarūpatvena caturdaśānāmeva kārikāṇām prādhānyenollekhaḥ। "atra sarvatra sūtreṣu" ityādīnāmadhikānām ślokānām tu mīmāṃsayoradhikaraṇeṣu guṇasūtrāṇāmiva dhāraṇam dṛśyate । tatrāpi "atra sarvatre" tyādiślokaghaṭitasamudāyasya nandikeśvarakṛta-kārikārūpatve na vivādaḥ । śabdenduśekharādito'pi "atra sarvatre"tyādiślokasya mūlāntargatireva sphuṭam pratīyate । etena pañcadaśabhyo'nye ślokāḥ upamanyunā kutaścit prāmāṇikagranthādākṛṣya svayameva vā nirdiṣṭā iti deśyam nirastam।]

4. [ ] अयं भागो व्याख्यावहिर्भूत इत्याभाति।

5. इति प्रवादो निरस्तः।

[6] (In some texts, instead of 'twenty six' (verses), fourteen is found in the introductory part of the text. Further, only fourteen aphorisms have been mainly commented upon in the form of verses (*kārikās*) (by Nandikeśvara). The additional verses such as the one starting as '*atra sarvatra sūtreṣu*' [7] are considered as *guṇa* aphorisms (as in the sections) of the two *Mīmāmsā* [8] (schools). Even then, there is no dispute with regard to Nandikeśvara's authorship, for the verses of the above mentioned portion like '*atra sarvatra. . . . .*' The authenticity of these verses like '*atra sarvatra*' belonging to the original text (of Nandikeśvara), is known from (the quotations of) *Śabdenduśekhara* [9] and the other texts. By this, the view that the other fifteen verses were either written by Upamanyu himself or taken from authentic texts by him, is refuted).

अत्र सर्वत्र सूत्रेषु ह्यन्त्यं वर्णं चतुर्दशम्।
धात्वर्थं समुपादिष्टं पाणिन्यादीष्टसिद्धये ॥ २ ॥

atra sarvatra sūtreṣu hyantyam varṇam caturdaśam |
dhātvartham samupādiṣṭam pāṇinyādīṣṭasiddhaye || 2 ||

Here, everywhere, in all the fourteen aphorisms, the final letter is meant for the sake of root

6 This portion seems to be not part of the original commentary.
7 Verse two here in this text
8 Pūrva Mīmāmsā and Uttara Mīmāmsā (Vedānta)
9 An authentic text on Sanskrit grammar by Nāgeśabhaṭṭa.

(*dhātu*) for gaining proficiency in Pāṇini's grammar and so on. (2)

अनुबन्धाः पाणिन्याद्युद्देश्यका एवेत्याह - अत्रेति ।[10] लिपिष्वित्यादिरर्थः । अन्त्यं वर्णेति पाठः। अन्त्यवर्णेति वा। उभयथापि बहुव्रीहिः। कदम्बमन्यपदार्थः। समासान्तः। चतुर्दशेति वा पाठः। तदा तत्पुरुषः। द्व्येकयोरितिवत् चतुर्दशेति प्रयोगः। [11][केषुचित्पुस्तकेषु - अन्त्यं (न्त्य) वर्णचतुर्दशकमितिपाठः।] धात्वर्थमिति। धातुमूलकशब्द-शास्त्रप्रवृत्त्यर्थमित्यर्थः। अन्त्यं वर्णजालं शब्द इति न्यायेन। तथा चोक्तमिन्द्रेण - "अन्त्यवर्णसमुद्भूता धातवः परिकीर्तिताः।" इति।

anubandhāḥ pāṇinyādyuddeśyakā evetyāha - atreti | lipiṣvityādirarthaḥ | antyam varṇeti pāṭhaḥ | antyavarṇeti vā | ubhayathāpi bahuvrīhiḥ | kadambamanyapadārthaḥ | samāsāntaḥ | caturdaśeti vā pāṭhaḥ | tadā tatpuruṣaḥ | dvyekayoritivat caturdaśeti prayogaḥ |[keṣucitpustakeṣu antyam(ntya) varṇacaturdaśakamiti pāṭhaḥ] dhātvarthamiti| dhātumūlakaśabda-śāstra-pravṛtty-arthamityarthaḥ | antyam varṇajālam śabda iti nyāyena | tathā coktamindreṇa - "antyavarṇasamudbhūtā dhātavaḥ parikīrtitāḥ" | iti |

The texts that follow Pāṇini are meant in this verse, starting with the term '*atra*'. It means "among the letters" (*lipiṣu*). The variant reading is *antyam varṇa* or *antyavarṇa*[12]. In both the cases it is *Bahuvrīhi* (Attributive) compound. Mixed

10 येष्वित्यादिरर्थः।

11 अयं भागो व्याख्याबहिर्भूत इत्याभाति।

12 Both denote "the last letter".

is meaning of other words, having compounded endings. The variant reading is *caturdaśa,* i.e., fourteen. In that case, it is *Tatpuruṣa* (Determinative) compound. The application of *caturdaśa* (fourteen) is like that of *dvyekayoḥ* (in between two and one).[13] (In some texts, the reading is '*antyam* (*antya*) *varṇa caturdaśakam*')[14]. *Dhātvartham* means gaining proficiency in the science of words (grammar) which is based on roots (*dhātus*) ; this is based on the maxim that 'the sound is (caused) by the collection of end letters'. Thus it has been said by Indra[15]: " The roots are said to arise out of the end-letters".

SŪTRA - I : अ इ उ ण्

तत्राद्येन सूत्रेण सर्ववर्णानां समस्तभुवनानां च समुद्भवरूपं स्वात्मतत्वमुपदिष्टमित्याह अकार - इति ।

tatrādyena sūtreṇa sarvavarṇānām samastabhuvanānām ca samudbhavarūpam svātmatatvamupadiṣṭamityāha ***akāra - iti*** ।

Through the first aphorism, starting with the syllable '*a*', signifying the inner principle which is the cause of the origin of all the worlds and all the letters, he (Nandikeśvara) says, ***akāra,*** etc.[16]

13 These are some special rules in Sanskrit grammar.

14 This means 'the fourteen last letters'.

15 Indra is the lord of heavens; but here it refers to the propounder of a school of grammar known as 'Aindra'.

16 The starting word of the third verse.

अकारो ब्रह्मरूपः स्यान्निर्गुणस्सर्ववस्तुषु ।
चित्कलाम् इं समाश्रित्य जगद्रूप [17]उण् ईश्वरः ॥ ३ ॥

akāro brahmarūpaḥ syānnirguṇassarvavastuṣu ।
citkaläm im sam äçritya jagadrüpa uë éçvaraù ।। 3 ।।

The letter '*a*' is the form of attributeless *Brahman* (God) dwelling in all objects. United with the letter '*i*', which is consciousness (*citkalā*), the letter '*u*' is the God (Īśvara) (of the form of) of the universe. (3)

अनेन अः परमेश्वरो निर्गुणः इं मायां आश्रित्य उः व्यापकः [18][क्वचित् सगुण इति पाठः] ण् आसीदिति सूचितस्सूत्रार्थः । सर्ववस्तुषु परापश्यन्तीमध्यमावैखर्यादिषु चित्कलामाश्रित्येत्यत्र गायत्रीं [19]"तां पद्मिनीं ईम्" इतिवद् इकारो बोध्यः । तत्र सूत्रे इकारस्तु त्रिणेत्रेण नोदितः इकारेणैव ईकारः प्रकटितः ।

anena aḥ parameśvaro nirguṇaḥ im māyām āśritya uḥ vyāpakaḥ [kvacit saguṇa iti pāṭhaḥ] ṇ āsīditi sūcitassūtrārthaḥ । *sarvavastuṣu parāpaśyantīmadhyamāvaikhayaryādiṣu citkalāmāśrityetyatra gāyatrīm "tām padmanemī"mitivadikāro bodhyaḥ* । *tatra sūtre ikārastu triṇetreṇa noditaḥ ikāreṇaiva īkāraḥ prakaṭitaḥ* ।

By this, the meaning of the aphorism (*viz. a i u ṇ*) is indicated thus : The attributeless God, (the letter) '*aḥ*' is

17 उरीश्वरः
18 अयं भागो व्याख्याबहिर्भूत इत्याभाति ।
19 तां पद्मनेमी

united (with the letter) '*i*' which is the *māyā*[20] was (the letter) '*ṇ*' all pervasive (the letter)'*uḥ*'[21]. [In some texts, the variant reading is 'god with attributes' (*saguṇa*) in the place of 'all pervasive']. In all objects (that have) *Parā, Paśyantī, Madhyamā* and *Vaikharī*[22]; (He) resorts to *citkalā* (denoted by) '*i*' which is to be understood as '*ī*' as in the case of *Gāyatrī*[23] or '*tām padminīm īm*'[24]. In the aphorism, though the symbol for long vowel '*ī*' is not mentioned by the three eyed one (*viz.* Śiva), it is to be understood that it (the long vowel) is indicated by the short vowel '*i*'.

अत्र प्रमाणम् - "असद्वा इदमग्र आसीत्। ततो वै सदजायत" इति श्रुतिः (तै.उप. 2.7.1) । असद् ब्रह्म वै निश्चयेन अग्रे सृष्टेः पूर्वं इदमकार-रूपाक्षरात्मकमासीत्। ततोऽक्षरादसतो वै सत्सगुणमजायत जातमिति तदर्थः। तदुक्तं गीतायां (10.33) -"अक्षराणामकारोऽस्मि" इति।

atra pramāṇam - "asadvā idamagra āsīt | tato vai sadajāyata" iti śrutiḥ | asad brahma vai niścayena agre sṛṣṭeḥ pūrvam idamakāra-rūpākṣarātmakamāsīt | tato'kṣarādasato vai satsaguṇamajāyata jātamiti tadarthaḥ | taduktam gītāyām - " akṣarāṇāmakāro'smi " iti |

20 According to Indian philosophy, especially the Advaita (non-dualism) school, *māyā* is the cause of the appearance of the world.

21 Each letter of the first aphorism *viz.* '*a i uṇ*' is described in the commentary thus.

22 These are the four levels of articulations of sound in the human body.

23 The most powerful *mantra* in the Vedas; also name of Vedic metre, personified as a goddess.

24 This *mantra* appears in the Śrīsūkta (Hymn in praise of goddess Lakṣmī) of the *Ṛgveda*.

Here is the authority from the Vedas: "In the beginning there was only non-existence; the existence emerged therefrom". Certainly the ultimate God (*Brahman*) existed in the form of the syllable (non-perishable) '*a*' before the creation (of the universe). From that imperishable non-existence ('*a*' – *Brahman*), the 'existance' (*sat*) with attributes was born. Hence it is said in the *Bhagavadgītā*: "Among all the alphabets, I am the syllable '*a*'."

अत एवाह - अकार इति ।

अकारः सर्ववर्णाग्र्यः प्रकाशः परमेश्वरः ।
आद्यमन्त्येन संयोगात् अहमित्येव जायते ॥ ४ ॥

ata evāha - akāra iti ।

akāraḥ sarvavarṇāgryaḥ prakāśaḥ parameśvaraḥ ।
ādyamantyena samyogāt ahamityeva jāyate ।। 4 ।।

Therefore it is said – the syllable '*a*'.

The syllable '*a*', the first among all alphabets, is the effulgent God. From the conjunction of the first and last letters, the (word) '*aham*'[25] itself is born. (4)

आदिरन्त्येन सहेतेत्यादिरकारः अन्त्यो हकारः । अकारादि

25 The word '*aham*' means 'I'. The first and last letters in Sanskirt alphabets are *a* and *ha*.

हकारान्तास्सर्वे वर्णा ततः परमात्मनः समभवन्नित्यर्थः। परमश्शिव इति पाठान्तरम्।

ādirantyena sahetetyādirakāraḥ antyo hakāraḥ | akārādi hakārāntāssarve varṇā tataḥ paramātmanaḥ samabhavannityarthaḥ | paramaśśiva iti pāṭhāntaram |

The first letter '*a*' is united with the last letter '*ha*'. All the letters from '*a*' to '*ha*' are born from the Supreme Being. The variant reading is 'Supreme Śiva' (in the place of Supreme Being).

सर्वं परात्मकं पूर्वं ज्ञप्तिमात्रमिदं जगत्।
ज्ञप्तेर्बभूव पश्यन्ती मध्यमा वाक् ततः स्मृता ॥५॥
वक्त्रे विशुद्धचक्राख्ये वैखरी सा मता ततः।
सृष्ट्याविर्भावमात्रात्मा[26] मध्यमावत्[27] समायुतम्॥६॥

sarvam parātmakam pūrvam jñaptimātramidam jagat |
jñapterbabhūva paśyantī madhyamā vāk tataḥ smṛtā ||5||
vaktre viśuddhacakrākhye vaikharī sā matā tataḥ |
sṛṣṭyāvirbhāvamātrātmā madhyamāvat samāyutam || 6||

In the beginning the entire universe was only in the form of *Parā* consciousness. From that (*Parā*) was born *Paśyantī* and the speech (*vāk*)

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26 ० त्रात्म
27 वाक्

which originated from that was known as *Madhyamā*. (5)

It (speech) is known as *Vaikharī* when it originates from the face called *Viśuddhi cakra*[28]. By its origin and manifestation, it is similar to *Madhyamā*. (6)

सर्वमिति। वक्त्र इति। ईश्वर एव अनादिजीवोपाध्याश्रित-कर्मप्रेरितप्राणव्यापारानन्तरं नाभौ पराख्यं मायापरिणाममुपेत्य हृदि पश्यन्त्याख्यमुपेत्य विशुद्धचक्रे मध्यमाख्यमुपेत्य पश्चात् वक्त्रे वैखर्याख्यमवाप्य वेदादिरूपो भवतीत्यर्थः।

sarvamiti । vaktra iti । īśvara eva anādijīvopādhyāśrita-karmapreritaprāṇavyāpārānantaram nābhau parākhyam māyāpariṇāmamupetya hṛdi paśyantyākhyamupetya viśuddhacakre madhyamākhyamupetya paścāt vaktre vaikharyākhyamavāpya vedādirūpo bhavatītyarthaḥ ।

It is only the lord, who from time immemorial, existing with the limiting adjunct as the *jīva*, being prompted by the activities due to *karma*, undergoes phenomenological changes as *Parā* in the navel region, *Paśyantī* in the heart region, *Madhyamā* in the *Viśuddhi cakra* (throat) and later *Vaikharī* in the mouth and thus assumes the form of *Vedas* (scriptures).

28 The throat region

श्रुतिरपि "वागेव विश्वा भुवनानि जज्ञे" इति। सूक्ष्मा वागेव विश्वाकारेण परिणमते विवर्तते वेत्यर्थः।

śrutirapi "vāgeva viśvā bhuvanāni jajñe" iti | sūkṣmā vāgeva viśvākāreṇa pariṇamate vivartate vetyarthaḥ |

Śruti (Vedas) also says, "It is only the speech which created the worlds". It means that it is only the subtle form (aspect) of speech which transforms itself in the form of the world.

श्रुत्यन्तरमपि "वाचैव विश्वं बहुरूपं निबद्धं तदेतदेकं प्रविभज्योपभुङ्क्ते" इति।

śrutyantaramapi "vācaiva viśvam bahurūpam nibaddham tadetadekam pravibhajyopabhuṅkte" iti |

In another *Śruti* passage, it is said : "The world with its multiple forms is composed of speech only ; and having divided, one part is being experienced."

अत्र वर्णसंभवकाले अ इ उ ऋ ऌ इति वर्णपञ्चकमेव सर्वेषामेकोनपञ्चाशदक्षराणां भूतपञ्चकानां पञ्चवर्गाणां च क्रमेण योनिः। तच्च दीर्घह्रस्वभेदात् द्विविधम्। ज्ञप्त्याविर्भावमात्रात्मा मध्यमा वाक् समीरितेति पाठान्तरम्।

atra varṇasambhavakāle a i u ṛ ḷ iti varṇapañcakameva sarveṣāmekonapañcāśadakṣarāṇām bhūtapañcakānām pañca-vargāṇām ca krameṇa yoniḥ | tacca dīrghahrasvabhedāt dvividham | jñaptyāvibhāvamātrātmā madhyamā vāk samīriteti pāṭhāntaram |

Here, at the time of the origin of the syllables (letters) only the five syllables *a, i, u, ṛ* and *ḷ* are said to be the respective source of all the forty-nine syllables[29], five principal elements[30], and five respective groups (*vargas*)[31]. This (syllable) too is two-fold *viz.,* long and short. The variant reading is "it has been said that the *Madhyamā* (form of speech) is the manifestation of consciousness".

[32]अत्र सवत्र इकारस्यैव स्वतन्त्रतामाह - अकारमिति। जगत् स्रष्टुमभूद्वाञ्छेति च।

atra sarvatra ikārasyaiva svatantratāmāha - akāramiti | jagat sraṣṭumabhūdvāñcheti ca |

Here the independence of (the syllable) *i* everywhere is explained by the term *a,* and also the desire to create the world.

अकारं सन्निधीकृत्य जगतां कारणत्वतः।
इकारस्सर्ववर्णानां शक्तित्वात् कारणं मतम्॥७॥

जगत्स्रष्टुमभूद्वाञ्छा यदा ह्यासीत्तदाभवत्।
कामबीजमिति प्राहुर्मुनयो वेदपारगाः॥८॥

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29 The thirteen vowels and thirty six consonants and conjunct consonants.
30 Earth, water, fire, air and space
31 Gutterals, palatals, cerebrals, dentals and labials.
32 तत्र

akāram sannidhīkṛtya jagatām kāraṇatvataḥ ।
ikārassarvavarṇānām śaktitvāt kāraṇam matam ॥ 7॥

jagatsraṣṭumabhūdvāñchā yadā hyāsīttadābhavat ।
kāmabījamiti prāhurmunayo vedapāragāḥ ॥ 8 ॥

Due to its proximity with (the syllable) *a,* (the syllable) *i* is the cause of the world and because of its potential nature, it is the cause of all the syllables. (7)

When there was the desire to create the world, then the world became (came into existence). The seers well-versed in scriptures (Vedas) called it 'the seed of desire' (*kāmabīja*). (8)

उक्तं च -

"स्वप्रकाशपरमात्मवस्तुनो
दृश्यमानजगतः सिसृक्षया ।
कामतः परशिवप्रवेशनं
कामबीज[33]मजमेव निश्चितम् ॥" इति ।

uktam ca -

"*svaprakāśaparamātmavastuno*
dṛśyamānajagataḥ sisṛkṣayā ।
kāmataḥ paraśivapraveśanam
kāmabīja majameva niścitam ॥" *iti* ।

33 मिदमेव

It is also said thus – "It is ascertained that entry at will of the self-effulgent Supreme Reality into the transcendent Śiva to create this visible world, is verily the 'the seed of desire'."

" बीजं बिन्दुद्वयारूढं साध्ययोनिस्वरूपकम् ।
[34]महाकामकलारूपमात्मानं चिन्तयेत्प्रिये " ॥ इति च ।

" bījam bindudvayārūḍham sādhyayonisvarūpakam |
mahākāmakalārūpamātmānam cintayetpriye || " iti ca |

And also: "O dear, one should contemplate on the Self as of the great *Kāmakalā* form, that is established in the two *viz., bīja* and *bindu* and that which is the goal to be attained."

उक्तमेव द्रढयति - अकार इति ।

uktameva draḍhayati - akāra iti |

What has been said above is emphasised, by (the usage) 'the syllable *a*'.

अकारो ज्ञप्तिमात्रं स्यादिकारश्चित्कला मता ।
उकारो विष्णुरित्याहुर्व्यापकत्वान्महेश्वरः ॥ ९ ॥

akāro jñaptimātram syādikāraścitkalā matā |
ukāro viṣṇurityāhurvyāpakatvānmaheśvaraḥ || 9 ||

"The syllable '*a*' is only the consciousness; the syllable '*i*' is understood as *citkalā* (digit of the

34 The GOML text does not contain this half of the verse.

consciousness); the syllable '*u*' is said to be lord Viṣṇu; and by omni-presence it is known as Maheśvara (the great lord). (9)

उः व्यापकत्वेन ण् ईश्वरः आसीदित्यर्थक उण् ईश्वर इत्यत्रेति भावः।

uḥ vyāpakatvena ṇ īśvaraḥ āsītyarthaka uṇ īśvara ityatreti bhāvaḥ ।

Due to his all pervasive nature, denoted by the syllable '*u*', the sense of existence of Īśvara, is denoted by '*ṇ*'; hence it has come to be '*uṇ*' (Īśvara).

SŪTRA - II : ऋ ऌ क्

ननु सर्ववेदान्तेषु परमेश्वर एक इति निश्चितत्वात् मायाम् इं चित्कलां समाश्रित्य जगद्रूपोऽभूदित्युक्ते अद्वैतहानिः स्यादित्याशङ्कायामाह - ऋऌगिति।

nanu sarvavedānteṣu parameśvara eka iti niścitatvāt māyām im citkalām samāśritya jagadrūpo'bhūdityukteradvaitahāniḥ syādityāśaṅkāyāmāha - ṛḷgiti ।

If a doubt is raised that there would be defect in the concept of non-dualism, when (we) accept that the great lord (Parameśvara) who is described as the only one in Vedānta appeared as one word by depending on the (letter) *i*, the *citkalā* it is answered '*ṛ ḷ k*'.

ऋऌक् सर्वेश्वरो मायां मनोवृत्तिमदर्शयत् ।
तामेव व्यक्तिमाश्रित्य जगद्रूपमजीजनत् ॥ १० ॥

ṛḷk sarveśvaro māyām manovṛttimadarśayat |
tāmeva vyaktimāśrity jagadrūpamajījanat ||10||

The lord denoted by '*ṛ ḷ k*' showed *māyā* in the form of mental tendencies. By resorting to the same form, he gave birth to the form of the world. (10)

ऋऌक् सर्वेश्वरो मायां विस्तारितचराचराम् ।
पत्नीमाश्रित्य चिद्रूपो जनयामास केवलः ॥ इति पाठान्तरम् ।

ṛḷk sarveśvaro māyām vistāritacarācarām |
patnén äçritya cidrüpo janayäm äsa kevalaù || itipächän taram |

The lord whose nature is pure consciousness '*ṛ ḷ k*' created (the world) by resorting to his consort *māyā*, the expanded form (universe) comprising of animate and inanimate beings. This is a variant reading.

अत्राद्यपाठे ऋ परमेश्वरः ऌ मायाख्यां मनोवृत्तिं क् अदर्शयत् ।
तामेवाश्रित्य स्वेच्छया जगज्जनयामासेत्यर्थः ।

atrādyapāṭhe ṛ parameśvaraḥ ḷ māyākhyām manovṛttim k adarśayat | *tāmevāśritya svecchayā jagajjanayā-māsetyarthaḥ* |

In the first reading (version given above), the lord (denoted by) '*ṛ*', the mental function designated as *māyā*, (denoted by) '*ḷ*', showed (denoted by) '*k*'[35]. By resorting only to her (*māyā*), he created the world at his will.

पाठान्तरे स तां मनोवृत्तिमाश्रित्य इदं चराचरं जनयामासेत्यर्थः। ऋ परमेश्वर इत्यत्र " ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् " इति श्रुतिः (महाना. उप. 12.1.) प्रमाणम्। ऋतं तत्पदार्थं परं ब्रह्म सत्यमित्यर्थः। श्रुत्यन्तरमपि (तै.उप. 2. 6. 1.) " सोऽकामयत बहु स्यां प्रजायेय " इति।

pāṭhāntare sa tām manovṛttimāśritya idam carācaram janayāmāsetyarthaḥ I *ṛ parameśvara ityatra "ṛtam satyam param brahma puruṣam kṛṣṇapiṅgalam" - iti śrutiḥ pramāṇam* I *ṛtam tatpadārtham param brahma satyamityarthaḥ* I *śrutyantaramapi " so'kāmayata bahu syām prajāyeya " iti* I

In another version He created this universe of animate and inanimate beings, by resorting to mental functions. The Vedic passage, "the Supreme Being is of black and red colour denoting *ṛta* and *satya* (truth) " is the testimony for (the letter) *ṛ* denoting the lord. It means, (word) *ṛta* denotes that Supreme Brahman, which is real. Another Vedic passage also says, "He desired, 'let me multiply into many beings".

35 The translation has been made adhering to the sequence of the letters in the aphorism *ṛ ḷ k*. It means: The Lord revealed *māyā* in the form of mental mood (*vṛtti*).

श्रीतन्त्रेऽपि - " मम चाभून्मनोरूपं ऌकारः परमेश्वरः " इति । मम वृत्तिर्मनोरूपमिति पाठान्तरम् । ऋऌवर्णौ यथा तादात्म्यमापन्नौ तथेत्यर्थः ।

śrītantre'pi - "mama cābhūnmanorūpam ḷkāraḥ parameśvaraḥ" iti | mama vṛttirmanorūpamiti pāṭhāntaram | ṛḷvarṇau yathā tādātmyamāpannau tathetyarthaḥ |

In the *Śrītantra* (it is said): "And the great lord, (denoted by) *ḷ* was my mind-form". The other reading is 'my modification is the mind-form'. It is just like (the syllables) *ṛ* and *ḷ* becoming identical.[36]

वृत्तिवृत्तिमतोरत्र भेदलेशो न विद्यते ।
चन्द्रचन्द्रिकयोर्यद्वत् तथा वागर्थयोरपि ॥ ११ ॥

vṛttivṛttimatoratra bhedaleśo na vidyate |
candracandrikayoryadvat tathā vāgarthayorapi || 11 ||

Here, there is not an iota of difference between the modification and the container of modification and also between the word and meaning, just like the moon and its splendour. (11)

वागर्थसुन्दरीति पाठान्तरम् ।

vāgarthasundarīti pāṭhāntaram |

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36 According to the *Vārttika* (*Siddānta Kaumudi*, with comm., N.S. Press, Bombay, 1933, p.6) : " ऋऌवर्णयोर्मिथः सावर्ण्यम् वाच्यम् " - *ṛ* and *ḷ* are identical.

The other reading is '*vāgartha sundarī*' (the word '*sundarī*' (beautiful damsel) and its meaning).

स्वेच्छया स्वस्य[37] चिच्छक्त्या विश्वमुन्मीलयत्यसौ ।
वर्णानां मध्यमक्लीबमृऌवर्णद्वयं विदुः ॥ १२ ॥

svecchayā svasya cicchaktyā viśvamunmīlayatyasau ।
varṇānām madhyamaklībamṛḷvarṇadvayam viduḥ ॥12॥

He awakens the universe by His will power and at His desire. They (wise men) understood the dual syllables *ṛ* and *ḷ* which are in the middle of the (vowels) syllables. (12)

स्पष्टम् । – *spaṣṭam* । – It is clear.

<u>SŪTRA - III :</u> ए ओ ङ्

एओङ् मायेश्वरात्मैक्यविज्ञानम् सर्ववस्तुषु ।
साक्षित्वात्सर्वभूतानां स एक इति निश्चितम् ॥ १३ ॥

eoṅ māyeśvarātmaikyavijñānam sarvavastuṣu ।
sākṣitvātsarvabhūtānām sa eka iti niścitam ॥ 13 ॥

'*E oṅ*' symbolizes the knowledge of the union between the *māyā* and the lord. Since He is the witness of all the beings, it is determined that He is One. (13)

37 चित्छक्तौ

ननु जनयामासेत्युक्ते जन्यजनकभावे अद्वैतहानिः स्यात् इत्याशङ्कायां "तत् सृष्ट्वा। तदेवानुप्राविशत्। तदनु प्रविश्य।" इति (तै.उप. 2.6.1) श्रुतिमाश्रित्याह ए ओङ् मायेश्वरात्मैक्येति। जन्यजनकत्वं च स्वस्यैव तत्तद्रूपेण विवर्तनादिति नाद्वैतहानिः।

nanu janayāmāsetyukte janyajanakabhāve advaitahāniḥ syāt ityāśaṅkāyām "tat sṛṣṭvā | tadevānuprāviśat | tadanu praviśya |" iti śrutimāśrityāha e oṅ māyeśvarātmaikyeti | janyajanakatvam ca svasyaiva tattadrūpeṇa vivartanāditi nādvaitahāniḥ |

If it is said that 'He created', then there will be the aspects of the creator and the created; this will lead to the defect in the concept of non-dualism. Then, it is answered "having created that, he entered into that very thing. Having entered it. . . ." It is said, resorting to the Vedic passage (quoted above) that "*e oṅ*" symbolises the unity of *māyā* and *Īśvara*. There is no conflict in the concept of non-dualism, since it is the transformation of one's own (Self) in the form of created and the creator.

अकारोकाराभ्यां निष्पन्नप्रणवरूपेणोकारेण सगुणनिर्गुणयोरैक्ये बोधिते तेनैव दृष्टान्तेन सर्वत्रैक्यबुद्धौ द्वैतनिरासो ध्वनितः। समष्टिव्यष्टिभेदेन पूर्ववर्णयुतद्वितीयस्य तद्युक्ततृतीयस्य च [38]सम्बन्धबोधकमिदं सूत्रम्।

38 समन्वय।

akārokārābhyām niṣpannapraṇavarūpeṇokāreṇa saguṇanirguṇayoraikye bodhite tenaiva dṛṣṭāntena sarvatraikyabuddhau dvaitanirāso dhvanitaḥ । *samaṣṭivyaṣṭibhedena pūrvavarṇayutadvitīyasya tadyuktatṛtīyasya ca sambandhabodhakamidam sūtram* ।

As the identity between the *saguṇa* (determinate Absolute) and *nirguṇa* (indeterminate Absolute) is indicated through the syllable, Om, the *Praṇava,* arising out of (the syllables) *a* and *u,* the sublation of duality is suggested through that analogy, which indicates the identity everywhere. This aphorism brings out the relationship between the first and second syllable and the third with the second syllable through the different ways of aggregate and individual.

अ अक्षरात्मकः इ मायायुक्तः सन् यः स उः ज्ञानरूपः प्रज्ञानात्मा। सर्ववस्तूनामेकत्वात् अद्वैतोपपत्तिः [न] नानात्वं जन्यजनकत्वं च। स्वयं प्रविश्य तद्रूपेण वर्तत इत्यर्थः। वटबीजन्यायेन च पूर्वसूत्रद्वयजनितं वर्णपञ्चकमेव सकलजगत्कारणमिति प्रागुक्तम्। उत्तरसूत्रवर्णानामपि तस्मादेव sMÉv #it smibVy ibÉdeu[39]पूर्ववर्णयुतद्वितीयस्य [40]समन्वयबोधजनक-[41]मिति यावत्। समन्वयबोधनमपि एकत्वेनोक्तम्। अत्राप्यपरत्वे सर्ववेदसम्मतश्च।

39 पूर्ववर्णयुततृतीयस्य च। (अधिकः)।

40 त्रं योगजनक ०

41 मिदं सूत्रम्।

a akṣarātmakaḥ i māyāyuktaḥ san yaḥ sa uḥ jñānarūpaḥ prajñānātmā | sarvavastūnāmekatvāt advaitopapattiḥ [na] nānātvam janyajanakatvam ca | svayam praviśya tadrūpeṇa vartata ityarthaḥ | vaṭabījanyāyena ca pūrvasūtradvayajanitam varṇapañcakameva sakalajagatkāraṇamiti prāguktam | uttarasūtravarṇānāmapi tasmādeva sambhava iti samaṣṭivyaṣṭibhedeṣu pūrvavarṇayutadvitīyasya samanvayabodhajanaka miti yāvat | samanvayabodhanamapi ekatvenoktam | atrāpyaparatve sarvavedasammataśca |

He is (the syllable) *u*, the consciousness who is (the syllable) *a* the imperishable and *i* characterised by *māyā*. On account of the identity of all objects, the non-duality is ascertained; not the manifold nature, and relationship of creator and created. It means that having entered into that (object), it appears in that form. As said earlier, on the basis of the banyan tree-seed maxim[42] the set of five syllables discussed in the previous two aphorisms is the cause of the entire universe. The syllables of the succeeding aphorisms also originate form this, mentioning the uniform relationship between the previous syllables with the succeeding ones in the manner of aggregate and individual. The idea of unity is pointed by the nature of being one. Even here the non-difference is admitted in all the Vedas.

42 Just as a huge tree is hidden in the tiny seed in an unmanifested form, the group of five syllables mentioned here, is (said to be the) cause of the entire universe.

तथा च सनकदक्षिणामूर्तिसंवादमहावाक्यविवरणे -

शृणु त्वं सावधानेन चतुर्णामपि साम्यता ।
वेदानां च [43]महाभाग चतुष्काणामिहोच्यते ॥

ब्रह्मशब्देन यद्वस्तु तत्प्रज्ञानमुदीरितम् ।
प्रज्ञानं ब्रह्म यस्माद्धि तस्माद् ब्रह्मास्म्यहं ततः ॥

तद् ब्रह्म सर्वसाक्षित्वात्तत्वमस्येव तत्त्वतः ।
[44]अन्यत्त्ववारणार्थाय ह्ययमात्मेत्यथर्वणा ॥ इति ॥

tathā ca sanakadakṣiṇāmūrtisaṃvādamahāvākyavivaraṇe -

śṛṇu tvaṃ sāvadhānena caturṇāmapi sāmyatā ।
vedānāṃ ca mahā jñānam catuṣkāṇāmihocyate ॥

brahmaśabdena yadvastu tatprajñānamudīritam ।
prajñānam brahma yasmāddhi tasmād brahmāsmyaham tataḥ ॥

tad brahma sarvasākṣitvāttatvamasyeva tatvattaḥ ।
anyattvavāraṇārthāya hyayamātmetyatharvaṇā ॥ *iti* ॥

Also, during the conversation between Sanaka and Dakṣiṇāmūrti on the description of great statements (*Mahāvākya vivaraṇa*), it is said:

"O great man, May you listen attentively to the equanimity of the four Vedic statements[45] which are mentioned here.

43 महाज्ञान ।

44 जन्यत्व ।

45 The four great statements are well-known in Vedānta.

"The object indicated by the term Brahman, is said to be the consciousness. Since Brahman is the consciousness,[46] indeed "I am Brahman".[47]

"That Brahman being the witness of everything, it is conceptually 'Thou art That'[48]. Indeed to avoid mentioning any other, it is said by Atharvan, 'This Self is Brahman'."[49]

<u>SŪTRA - IV :</u> ऐ औ च्

स्वात्मभूतस्य परमेश्वरस्य जगत्कारणत्वं कथमित्याशङ्कायामाह - ऐ औ जिति ।

svātmabhūtasya parameśvarasya jagatkāraṇatvam kathamityāśaṅkāyāmāha – ai au jiti ।

In the case of doubt as to how can the in dwelling Supreme Being be the cause of the universe, it is said, "*ai auc*".

ऐऔच् ब्रह्मस्वरूपस्सन् जगत्स्वान्तर्गतं ततः ।
इच्छया विस्तरं कर्तुमाविरासीत्[50]कृपानिधिः ॥ १४ ॥

ai auc brahmasvarūpassan jagatsvāntargatam tataḥ ।
icchayā vistaram kartumāvirāsīt kṛpānidhiḥ ।। 14 ।।

46 This pertains to *Ṛgveda.*
47 This represents *Yajur Veda.*
48 This pertains to *Sāmaveda.*
49 This represents *Atharvaveda.*
50 महामुनिः ।

'*Ai auc*' being the Brahman, holding the entire universe within Himself, being compassionate wanted to expand the universe and manifested Himself. (14)

[51]तत्तत्स्वान्तर्गतं जगत् विस्तारयितुमिच्छुः ऐ [52]आदिशक्तियुतः अक्षर इति । अतः पूर्वसूत्रगताकारेकारदीर्घयोगस्यैव ऐकारत्वमेकत्वं च । संप्रज्ञानस्वरूपः परमेश्वरो यः स पूर्वसूत्रगताकारदीर्घोकारदीर्घस्यैव योगे औकारत्वम् । यस्स संप्रज्ञानात्मा मायाशबलितः स औकारो यस्स आ ऊ इत्याविर्भावः [आविर्भवति] ।

tattatsvāntargatam jagat vistārayitumicchuḥ ai ādiśaktiyutaḥ akṣara iti । *ataḥ pūrvasūtragatākārekāradīrghayogasyaiva aikāratvamekatvam ca* । *samprajñānasvarūpaḥ parameśvaro yaḥ sa pūrvasūtragatākāradīrghokāradīrghasyaiva yoge aukāratvam* । *yassa samprajñānātmā māyāśabalitaḥ sa aukāro yassa ā ū ityāvirbhāvaḥ* [*āvirbhavati*] ।

The syllable *ai* endowed with the primal energy, in order to expand the universe, which is Himself, manifested Himsef. Hence the syllable *ai* is formed by the conjunction of the letters *a* and *i* in their elongated form, mentioned in the previous aphorism. That God, who is pure consciousness, is the syllable *au*, which is formed by the conjunction of long *a* (*ā*) and long *u* (*ū*) mentioned in the previous aphorism. That

51 ततः

52 ज्ञानादिशक्ति ०

Being, who is consciousness and variegated by *māyā* is the syllable *au*, which is the manifestation of *ā* and *ū*.

" उक्तं च स्वरविमर्शिन्यां - ऊकारज्ञानसंयोगात् सर्वसंभूतिरिष्यते" इति। इच्छया जगद्विस्तारयितुमुद्युक्त इत्यर्थः। अत्रोक्तं " प्रणवेन जगद् व्याप्तं मायायामवतिष्ठते इति ज्ञानोत्तमे। एवं तत्त्वसमुदायानां त्रयोदश-वर्णात् शिवादिप्रकृत्यन्तानामुद्भवः। प्रकृतिपुरुषविवेकमुत्तरत्र कथयिष्यति। अस्मिन् सूत्रे उपसंहारत्वेन पठ्यते। अत्र ह्रस्वदीर्घप्रभेदात् चतुर्दशस्वराणामेव सङ्कीर्तनं चतुर्दशभुवनचतुर्दशचक्रचतुर्दशप्राकाराणामिति निष्कर्षः (?)।

" uktam ca svaravimarśinyām – ūkārajñānasamyogāt sarva-sambhūtiriṣyate" iti I *icchayā jagadvistārayitumudyukta ityarthaḥ* I *atroktam " praṇavena jagad vyāptam māyāyāmavatiṣṭhate* I *" iti jñānottame* I *evam tattvasamudāyānām trayodaśavarṇāt śivādiprakṛtyantānāmud bhavaḥ* I *prakṛtipuruṣavivekamuttaratra kathayiṣyati* I *asmin sūtre upasamhāratvena paṭhyate* I *atra hrasvadīrghaprabhedāt caturdaśasvarāṇāmeva saṅkīrtanam caturdaśa-bhuvanacaturdaśa-cakracaturdaśaprākārāṇāmiti niṣkarṣaḥ* (?) I

It is also said in the *Śvaravimarśinī* – "The conjunction of the syllable *ū* and knowledge is said to denote all the creation." It means that He is engaged in expanding the universe through desire. Here, it is said in *Jñānottama* : "The world pervaded by *Praṇava* (Om), is rooted in *māyā*." In this way the collection of principles from Śiva upto *Prakṛti* (Primordial cause of the universe) emerged from the thirteen

syllables[53]. The discriminative knowledge of *Prakṛti* and *Puruṣa* would be described later[54]. It is read as concluding remarks in this aphorism. Here through the distinction of short and long, only fourteen aphorisms are described; this firmly symbolises fourteen worlds,[55] fourteen *cakras* (wheels) and fourteen enclosures.

तदुक्तं शिवगौरीसंवादे महामन्त्रतत्त्वप्रकाशिन्यां -

तत्त्वमन्त्रं महेशानि मम रूपं त्वमेव हि ।
चतुर्दशात्मकं चक्रं तव चक्रमितीरितम् ॥

त्रयोदशात्मकं तुर्यमावयोर्मन्त्रमम्बिके ।
%CDHk1 [56]बिन्द्वात्मा तस्मादक्षरसम्भवः ॥

बिन्दुस्फोटनमात्रेण वर्णानां च समुद्भवः ।
तस्मादाकाशमुख्यानि भूतानि समजायत ॥

[57] बिन्दुश्रीचक्रराजस्य परब्रह्मात्मकं त्विति ।
चतुर्दशात्मकं पश्चात् चक्राकारेण संभवः ॥

[58] उत्पन्नं भुवनान्यत्र चतुर्दश चतुर्दश " ॥ इति ॥

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53 The vowels in Sanskrit.

54 See v. 24, sūtrā क प य्

55 The seven worlds above and seven worlds below the earth.

56 बिम्बात्मा ।

57 बिन्दुः श्री

58 उत्सन्नं

taduktam śivagaurīsamvāde mahāmantra-tattvaprakāśinyām –

tattvamantram maheśāni mama rūpam tvameva hi |
caturdaśātmakam cakram tava cakramitīritam ||

trayodaśātmakam turyamāvayormantramambike |
ucchūnakala bimbātmā tasmādakṣarasambhavaḥ ||

binduspoṭanamātreṇa varṇānām ca samudbhavaḥ |
tasmādākāśamukhyāni bhūtāni samajāyata ||

binduśrīcakrarājasya parabrahmātmakam tviti |
caturdaśātmakam paścāt cakrākāreṇa sambhavaḥ ||

utsannam bhuvanānyatra caturdaśa caturdaśa " || iti ||

It is said in the dialogue between Śiva and Gaurī in the *Mahāmantratattvaprakāśinī* :

"O goddess, you are indeed my form which is the principal sacred syllable (*mantra*). The wheel (*cakra)* consisting of fourteen is said to be yours.

"O Ambika, the fourth one (*turya*) consisting of thirteen syllables is our *mantra*. In an expanded form, it is of the nature of *bindu*, from which all the syllables originate.

"The emergence of the syllables is due to the explosion of the *bindu*. From it originated the principal elements such as space, etc.

"It is (said) that the *bindu* is the transcendental form of *Śrīcakrarāja* (the king among the mystic *yantras*). Later emerged the fourteen (syllables) in the form of *cakra* .

"The worlds created here are (said to be) fourteen."

SŪTRA - V : ह य व र ट्

ततः आत्मनस्सकाशादाकाशादिभूतसंभवमाह - भूतेति ।

tataḥ ātmanassakāśādākāśādibhūtasambhavamāha - **bhūteti** ।

Then, the creation of elements such as space etc., from the Self is described, through the verse starting with the word ***bhūta***.

भूतपञ्चकमेतस्मात् हयवरण् महेश्वरात् ।
व्योमवाय्वम्बुवह्न्याख्यभूतान्यासीत्स एव हि ॥ १५ ॥

bhūtapañcakametasmāt hayavaraṇ maheśvarāt ।
vyomavāyvambuvahnyākhyabhūtānyāsītsa eva hi ।।15।।

From *ha, ya, va, ra* and *ṭ* Maheśvara, the five principal elements called space, air, water, fire etc., originated. He is verily these elements. (15)

स एव परमेश्वर एव ।

sa eva parameśvara eva ।

'He', verily denotes the Parameśvara here.

हकाराद् व्योमसंज्ञश्च यकाराद् वायुरुच्यते ।
रकाराद्वह्नि [रेफाद्वह्निश्च]स्तोयं तु वकारादिति शैवराट् ॥१६ ॥

hakārād vyomasamjñaśca yakārād vāyurucyate ।
rakārādvahni [rephādvahniśca] stoyam tu vakārāditi
śaivarāṭ ।।16।।

According to the Śaiva parlance, Ether is symbolized through the syllable '*ha*', Air through the syllable '*ya*', Fire through the syllable '*ra*' and water through the syllable '*va*'. (16)

हकारादिति। "तस्माद्वा एतस्मादात्मन आकाशस्संभूतः। आकाशाद्वायुः। वायोराग्निः। अग्नेरापः। अद्भ्यः पृथिवी।" इति श्रुतेः (तै.उप. 2.1.1)। एतस्मात्परमेश्वरात् भूतपञ्चकमाकाशादिकं प्रपञ्चकारणमासीत्।

hakārāditi । *"tasmādvā etasmādātmana ākāśassambhūtaḥ* । *ākāśādvāyuḥ* । *vāyorāgniḥ* । *agnerāpaḥ* । *adbhyaḥ pṛthivī* । *" iti śruteḥ*। *etasmātparameśvarāt bhūtapañcakamākāśādikam prapañca-kāraṇamāsīt*।

Through the syllable '*ha*' etc. The Upaniṣad also says, "From this Ātman (Self), is born the Ether, from Ether the Air; from Air the Fire; from Fire the Waters; from Waters the Earth". The collection of five principal elements (such as) Ether, etc., (which are) the cause of the world is born of Parameśvara.

SŪTRA - VI : ल ण्

अत्रास्मिन् सूत्रे भूतपञ्चकमासीदित्युक्तम्। तत्राकाशादि-भूतचतुष्टयमेवोक्तम्। न पृथिवीत्याकाङ्क्षायां यदाधारस्वरूपं समस्तकारणमिति सूत्रान्तरेणावोचत् - आधारेति।

atrāsmin sūtre bhūtapañcakamāsīdityuktam । *tatrākāśādi-bhūtacatuṣṭayamevoktam* । *na pṛthivītyākāṅkṣāyām yadādhārasvarūpam samastakāraṇamiti sūtrāntareṇāvocat - **ādhāreti*** ।

Here in this aphorism it is said, "the collection of five principal elements was there". There, only the four elements starting with Ether are mentioned; if it is doubted that the Earth is not mentioned, it had been explained through another aphorism starting with the word *'ādhāra'*, that the Earth in the form of a basis, is the cause for everything.

आधारभूतं भूतानामन्नादीनाम् च कारणम्।
अन्नाद्रेतस्ततो जीवः कारणत्वात् लण् ईरितम्॥१७॥

ādhārabhūtam bhūtānāmannādīnām ca kāraṇam ।
*annādretastato jīvaḥ kāraṇatvāt **laṇ** īritam* ।। 17 ।।

Being the basis of all elements, (it is) also the cause of matter; from the matter the semen, from it the individual Self. Due to its nature of being the cause, it is said, *'laṇ'*. (17)

भूतानां प्राणिजातानां उद्भिज्ज-स्वेदज-जरायुजाण्डजादीनां प्रधानकारणत्वात् आधारभूतं पृथिवी पुनश्चान्नपानादीनां कारणम्। 'अन्नाद्रेत' इति न्यायात् एतेषां कारणत्वात् प्रत्येकत्वेन लणित्युदीरितमित्यर्थः।

bhūtānām prāṇijātānām udbhijja-svedaja-jarāyujāṇḍajādīnām pradhānakāraṇatvāt ādhārabhūtam pṛthivī punaścānnapānādīnām kāraṇam । 'annādreta' iti nyāyāt eteṣām kāraṇatvāt pratyekatvena laṇityudīritamityarthaḥ ।

The Earth is the basis and primal cause of all the creatures *viz.*, plants, (coming out of earth), insects (born out of sweat/friction), those coming out of womb and those born out of egg and also the cause for food (solid) and water (liquid) etc. According to the statement, 'the semen is from the food', and also being the cause for all these, it is said that '*laṇ*' denotes (all) individually.

SŪTRA - VII : ञ म ङ ण न म्

ततः पृथिव्यादीनां कारणत्वेन स्थितानां तन्मात्राणामुत्पत्तिक्रममाह - शब्दस्पर्शाविति ।

tataḥ pṛthivyādīnām kāraṇatvena sthitānām tanmātrāṇāmut-pattikramamāha – śabdasparśāviti ।

Then the sequence in the creation of subtle elements (*tanmātras*) of Earth etc., which exist as the cause of the universe, is stated (through the verse) as *śabda and sparśa.*

शब्दस्पर्शौ रूपरसगन्धाश्च ञमङणनम्।
व्योमादीनां गुणा ह्येते जानीयात् सर्ववस्तुषु ॥ १८ ॥

śabdasparśau rūparasagandhāśca ñamaṅaṇanam ।
vyomādīnām guṇā hyete jānīyāt sarvavastuṣu ।।18।।

"Sound, touch, form, taste, and smell are the *ña ma ṅa ṇa nam;* one should know these (as) the qualities of the elements Ether, etc., in all objects . (18)

व्योमादीनां गुणानेकैककारणानेतान् जानीयात्। सर्ववस्तुष्विति। [[59]अत्र केषुचिद्ग्रन्थेषु अकारादिक्षकारान्ताः षट्त्रिंशद्वर्णाः षट्त्रिंशत्तत्त्वमयाः कतिचित् तन्त्रराजादिग्रन्थे पञ्च पञ्च क्रमेण भूतलिपिक्रमेण। एवमन्यत्र बीजनिर्णयभेदा बहवस्सन्ति। अत्र तु तन्त्रोक्तप्रकारेणोद्घाटितम्।] पञ्चवर्गेष्वन्तिमवर्णाः शब्दस्पर्शादयो गुणा इति वचनात् सर्वजगत्कारणभूतस्य वर्णरूपपुरुषस्य सर्वेषां व्योमादिगुणाः इत्यर्थः।

vyomādīnām guṇānekaikakāraṇānetān jānīyāt । *sarvavastuṣviti* । [*atra keṣucidgrantheṣu akārādikṣakārāntāḥ ṣaṭtrimśadvarṇāḥ ṣaṭtrimśattattvamayāḥ katicit tantrarājādigranthe pañca pañca krameṇa bhūtalipikrameṇa bhūtalipiprakāreṇa* । *evamanyatra bījanirṇayabhedā bahavassanti*। *atra tu tantroktaprakāreṇodghāṭitam* ।] *pañca-vargeṣvantimārṇāḥ śabdasparśādayo guṇā iti vacanāt sarvajagat-kāraṇabhūtasya varṇarūpapuruṣasya sarveṣām vyomādiguṇāḥ ityarthaḥ*।

59 अयं भागो व्याख्याबहिर्भूत इति भाति।

One should know these as the individual cause and quality of the (respective) elements such as Ether, etc., in all objects. [Here in some texts (it is said) the thirty six syllables beginning with *'a'* and ending with *'kṣa'* represent the thirty six principles and in the texts such as *Tantrarāja,* few (of them) are grouped in five letters sequentially as per the order and method of *bhūta lipi.* Thus the differences in determining the cause are many in other places. Here it has been revealed as per the statements in the Tantra texts]. According to the statement, the last letter in the five *vargas* (groups) are the qualities sound, touch, etc., of the elements Ether etc., in the cosmic person, the embodiment of the syllables and who is the cause of all worlds.

<u>SŪTRA - VIII, IX :</u> झ भ ञ् । घ ढ ध ष्

ततः सूत्राभ्यां कर्मेन्द्रियवर्गमुद्घाटयति - वाक्पाणीति ।

tataḥ sūtrābhyām karmendriyavargamudghāṭayati - vākpāṇīti |

Then through two (succeeding) aphorisms is stated, the group of motor organs beginning with vāk, pāṇī .

वाक्पाणी च झभञ्जासीद्विराड्रूपं चिदात्मनः ।
सर्वजन्तुषु विज्ञेयं स्थावरादौ न विद्यते ॥ १९ ॥

वर्गाणां तुर्यवर्णा ये कर्मेन्द्रिय [60]गणा हि ते ।
घढधष् सर्वभूतानां पादपायू उपस्थकः ॥ २० ॥

vākpāṇī ca jhabhaññāsīdvirāḍrūpam cidātmanaḥ |
sarvajantuṣu vijñeyam sthāvarādau na vidyate ||19||

vargāṇām turyavarṇā ye karmendriya gaṇā hi te |
ghaḍhadhaṣ sarvabhūtānām pādapāyū upasthakaḥ||20||

Jhabhajñ is the speech and hands of the *virāṭ* form (cosmic form), the Self, of the nature of consciousness; it is to be known as existing in all beings except the plants, etc. (19)

Those syllables which are the fourth in the (respective) groups are the motor organs. *Gha ḍha dhaṣ* are the feet, anus and the generative organ of all creatures. (20)

परमात्मन इति पाठान्तरम् । वाक्पाणीति । चिद्रूपस्य शिवस्य प्राणिजातस्य च झकारभकारौ स्थावरादिषु विना विराड्रूपं विज्ञेयमित्यर्थः । अथ क्रमप्राप्तं पादादिकमाह - घढधषिति । परमार्थतः परमशिवसकाशात् इमे कर्मेन्द्रियगणाः सर्वजन्तूनां पादपायूपस्था घढधवर्णाः जाता इत्यर्थः ।

paramātmana iti pāṭhāntaram ; vākpāṇīti | *cidrūpasya śivasya prāṇijātasya ca jhakārabhakārau sthāvarādiṣu vinā virāḍrūpam*

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60 पदा हि

vijñeyamityarthaḥ | *atha kramaprāptam pādādikamāha - ghaḍhadhaṣiti* | *paramārthataḥ paramaśivasakāśāt ime karmendriyagaṇāḥ sarvajantūnām pādapāyūpasthā ghaḍhadha-varṇāḥ jātā ityarthaḥ* |

The variant reading is *paramātmanaḥ* in the place of *cidātmanaḥ*. *Speech* and *hands* etc. – The (syllables) *jha* and *bha* are to be known as the cosmic form (*vīrāḍrūpa*) of Śiva, the consciousness embodied, manifest in all the beings except in the plants etc. Then (the author) explains in sequence the foot etc. (as) *gha ḍha dha*. These motor organs – feet, anus and the generative organ of all beings represented by the syllables *gha ḍha dha* are in fact born of lord Śiva.

<u>SŪTRA - X :</u> ज ब ग ड द श्

क्रमप्राप्तं ज्ञानेन्द्रियसम्भवमाह - श्रोत्रेति ।

*kramaprāptam jñānendriyasambhavamāha - **śrotreti*** |

In sequence, the origin of the sense organs is stated as '*śrotra*' etc.

श्रोत्रत्वङ्नयन [61]घ्राणजिह्वादीन्द्रियपञ्चकम् ।
सर्वेषामपि जन्तूनामीरितं जबगडदश्॥ २१ ॥

śrotratvaṅnayana prāṇajihvādīndriyapañcakam |
sarveṣāmapi jantūnāmīritam jabagaḍadaś || 21 ||

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61 प्राण ०

Ja ba ga ḍa daś (is) said to be the five sense organs – (such as) ears, skin, eyes, nose and tongue – of all the beings. (21)

"वर्गाणां मध्यवर्णोत्थोज्ञानेन्द्रियगणः स्मृतः" इति वचनशासनात् जबगडद्वर्णसम्भवो ज्ञानेन्द्रियगणः इति सर्वत्र सर्वेषां प्राणिजातानामेते वर्णाः ज्ञानेन्द्रियाणां जनका इति वा विज्ञेयमित्यर्थः ।

"vargāṇām madhyavarṇottho jñānendriyagaṇaḥ smṛtaḥ " iti vacanaśāsanāt jabagaḍadavarṇasambhavo jñānendriyagaṇaḥ iti sarvatra sarveṣām prāṇijātānāmete varṇāḥ jñānendriyāṇām janakā iti vā vijñeyamityarthaḥ I

As it is enjoined through the statement that "the group of sense organs is born of the middle syllables of the *vargas*", it is empirical that the set of sense organs is produced by the syllables *ja ba ga ḍa daś* ; it is to be noted that these syllables are the originators of the sense organs of all.

<u>SŪTRA - XI :</u> ख फ छ ठ थ च ट त व्

ततः प्राणादिपञ्चकमनोबुद्ध्यहङ्काराः समुन्मील्यन्ते - प्राणादीति ।

tataḥ prāṇādipañcakamanobuddhyahaṅkārāḥ samunmīlyante - prāṇādīti I

Then the evolution of the five airs, mind, intellect and ego (is explained) through (the term) *prāṇa*, etc.

प्राणादि पञ्चकं चैव मनो बुद्धिरहङ्कृतिः ।
बभूव करणत्वेन खफछठथचटतव् ॥ २२ ॥

prāṇādi pañcakam caiva mano buddhirahaṅkṛtiḥ |
babhūva karaṇatvena khaphachaṭhathacaṭatav || 22||

Kha, pha, cha, ṭha, tha ca ṭa, tav became instrumental in the evolution of the collection of five airs (*prāṇa* etc.,) and mind, intellect and ego. (22)

एतैरष्टवर्णैः प्राणादयः पञ्च मनोबुद्ध्यहङ्कृतयश्च जगतां करणत्वेन संभूता इत्यर्थः ।

etairaṣṭavarṇaiḥ prāṇādayaḥ pañca manobuddhya-haṅkṛtayaśca jagatām karaṇatvena sambhūtā ityarthaḥ |

Through these eight syllables, the five airs *prāṇa* etc., mind, intellect and ego evolved as instrument of the world.

वर्गद्वितीयवर्णोत्थाः प्राणाद्याः पञ्च वायवः ।
मध्यवर्गत्रयाज्जाता अन्तःकरणवृत्तयः ॥ २३ ॥

vargadvitīyavarṇotthāḥ prāṇādyāḥ pañca vāyavaḥ |
madhyavargatrayājjātā antaḥkaraṇavṛttayaḥ || 23 ||

The five airs beginning with *prāṇa* arise out of the second syllables in each group and the modes of internal organ are both through the first

syllables of the three interim groups (such as *ca*, *ṭa* and *ta*). (23)

<u>SŪTRA - XII :</u> क प य्

स्पष्टम्। अन्यद्वयसमुद्भूतौ पुरुषः प्रकृतिर्गुणाः। प्रकृतिर्गुहेति पाठान्तरम्।

spaṣṭam । anyaddvayasamudbhūtau puruṣaḥ prakṛtirguṇāḥ । prakṛtirguheti pāṭhāntaram ।

It is clear. *Puruṣa* and *Prakṛti* are manifested through the other two syllables *ka* and *pa*. The variant reading is – *prakṛtiḥ guha.*

प्रकृतिं पुरुषं चैव सर्वेषामेव सम्मतम्।
संभूतमिति विज्ञेयं कपाभ्यामिति निश्चितम् ॥ २४ ॥

prakṛtim puruṣam caiva sarveṣāmeva sammatam ।
sambhūtamiti vijñeyam kapābhyāmiti niścitam ।।24।।

It is to be known that the view asserting the *Prakṛti* and *Puruṣa* as born of *ka* and *pa* is accepted by all. (24)

अयं श्लोकः पाठान्तरम्।

ayam ślokaḥ pāṭhāntaram ।

This verse is a variation.

ततः सर्वप्राणिकारणत्वेनाद्यन्तवर्गद्वयाक्षरग्रहणत्वेन संपुटीभावं प्रकृतिपुरुषाभ्यां प्रकाशयति प्रकृतिमिति। ककारपकारजातौ प्रकृतिपुरुषावित्यर्थः।

tataḥ sarvaprāṇikāraṇatvenādyantavargadvayākṣaragrahaṇatvena sampuṭībhāvam prakṛti-puruṣābhyām prakāśayati prakṛtimiti । kakārapakārajātau prakṛtipuruṣāvityarthaḥ ।

Then by adopting the first letter of the first group (namely *'ka'*), and the first letter of the last group (namely *'pa'*) which are the cause of all beings, the togetherness of the *Prakṛti* and *Puruṣa* is revealed as *Prakṛti* etc. It means that the *Prakṛti* and *Puruṣa* arose out of the syllables *ka* and *pa*.

<u>SŪTRA - XIII :</u> श ष स र्

ततोऽवस्थात्रयं निरूपयति - सत्त्वमिति।

tato'vasthātrayam nirūpayati - sattvamiti ।

Then the three states are elucidated as ***Sattva*** etc.

सत्त्वंरजस्तम इति गुणानां त्रितयं पुरा।
समाश्रित्य महादेवः शषसर्क्रीडति प्रभुः ॥ २५॥

sattvamrajastama iti guṇānām tritayam purā ।
samāśritya mahādevaḥ śaṣasar krīḍati prabhuḥ ।। 25।।

Having resorted long ago, to the three qualities – *Sattva, Rajas* and *Tamas* which evolved from *śa, ṣa* and *sar*, Lord Mahādeva plays. (25)

पुरा सृष्टेः प्राक् शषसवर्णसंभूतान् सत्त्वरजस्तमोगुणान् आश्रित्य परमशिवः सर्वभूतेषु क्रीडतीत्यर्थः ।

purā sṛṣṭeḥ prāk śaṣasavarṇasambhūtān sattvarajastamoguṇān āśritya paramaśivaḥ sarvabhūteṣu krīḍatītyarthaḥ ।

It means, that long ago before creation, having resorted to the qualities *Sattva, Rajas* and *Tamas* born of the syllables *śa, ṣa sar*, Paramaśiva continues His play in all beings.

शकाराद्रजसो भूतिः षकारात्तमसो भवः ।
सकारात्सत्त्वसंभूतिरिति त्रिगुणसम्भवः ॥ २६ ॥

śakārādrajaso bhūtiḥ ṣakārāttamaso bhavaḥ ।
sakārātsattvasambhūtiriti triguṇasambhavaḥ ।। 26।।

The evolution of the three qualities is thus : *Rajas* arises from (syllable) *śa; Tamas* is born of *ṣa* and *Sattva* is born of *sa*. (26)

<u>SŪTRA - XIV :</u> ह ल्

स्पष्टम् । सर्वतत्त्वजंनकः स्वयं तत्त्वातीत इति ज्ञापनार्थमेतत्सूत्रं चकारेत्याह तत्त्वातीत इति ।

spaṣṭam । *sarvatattvajanakaḥ svayam tattvātīta iti jñāpanārtha-metatsūtram cakāretyāha tattvātīta iti* ।

It is clear. To emphasise the fact that being the originator of all the principles (*tattvas*), He is beyond them. He has composed this aphorism (which is explained) through *Tattvātīta*, etc.

तत्त्वातीतः परः साक्षी सर्वानुग्रहविग्रहः ।
अहमात्मा परो हल् स्यादिति शम्भुस्तिरोदधे ॥ २७ ॥

tattvātītaḥ paraḥ sākṣī sarvānugrahavigrahaḥ ।
ahamātmā paro hal syāditi śambhustirodadhe ॥ 27 ॥

The lord Śambhu disappeared stating– "transcending the principles, I am the Supreme, Witness, embodiment of Grace, the Supreme Soul (represented by) the term '*hal*'." (27)

इति नन्दिकेशकाशिका समाप्ता ।

iti Nandikeśakāśikā samāptā ।

Here ends the Nandikeśa Kāśikā.

सर्वानुग्रहविग्रहः साक्षी तत्त्वातीतः हल् स्यात् इति ढक्कानिनादव्याजेन सर्वेषां जनानां तत्त्वमुपदिशन् तिरोदधे इत्यर्थः ।

sarvānugrahavigrahaḥ sākṣī tattvātītaḥ hal syāt iti ḍhakkāninādavyājena sarveṣām janānām tattvamupadiśan tirodadhe ityarthaḥ |

Imparting the supreme knowledge to all that, He is the embodiment of abundant Grace, the Witness, the one who has transcended the principles and is *hal* (the lord), under the pretext of the sound of the drum, He disappeared.

" हकारः शिववर्णः स्यादिति शैवागमस्मृतिः । "

" *hakāraḥ śivavarṇaḥ syāditi śaivāgamasmṛtiḥ* | "

The texts on Śaivāgama describe '*ha*' as the syllable of Śiva.

॥ इति शिवम् ॥

|| *iti śivam* ||

॥ इति श्रीउपमन्युकृता आदिसूत्रनन्दिकेश्वरकाशिकायाः तत्त्वविमर्शिनी संपूर्णा ॥

|| *iti śrīupamanyukṛtā ādisūtranandikeśvarakāśikāyāḥ tattvavimarśinī sampūrṇā* ||

Thus ends the (commentary) *Tattvavimarśinī* written by Śrī Upamanyu on the Ādisūtra *Nandikeśa Kāśikā*.

[62] वटस्य मूलमासीनं मेधामूर्तिं नमाम्यहम् ।
अज्ञानं तिमिरं घोरं यस्य स्मृत्या विनश्यति ॥

वेदान्तदेशिकान् प्राज्ञान् सच्चिदानन्दनामकान् ।
स्वानुभूतिपरान् वन्दे योगिहृद्गम्यवेदिनः ॥

॥ ओम् ॥

vaṭasya mūlamāsīnam medhāmūrtim namāmyaham |
ajñānam timiram ghoram yasya smṛtyā vinaśyati ||

vedāntadeśikān prājñān saccidānandanāmakān |
svānubhūtiparān vande yogihṛdgamyavedinaḥ ||

|| om ||

I salute the Medhāmūrti who is seated at the root of the banyan tree, by whose thoughts, the fearful dense darkness of ignorance is destroyed.

I salute the great man of wisdom by name Saccidānanda, the preceptor of Vedānta, who revels in his Self and who is known (realised) by the Yogins in their hearts.

|| om ||

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62 इमौ श्लोकौ ग्रन्थाद्बहिर्भूताविति भाति ॥

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